4:Latcham F-5 (1888-1893) 1909 SG4 Araucanians SG4

From a plant called *maki* they obtain a sweet oil, considerably used in their cooking. 262 252

The immense forests supply them with innumerable fruits and berries, used both for food and for the manufacture of fermented liquors, and also with edible fungi which form a favourite article of diet. The open plains provide them with the wild strawberry (*Fragaria chilensis*), small but of exquisite flavour. This plant frequently covers square leagues of ground, but never grows except on virgin soil. But the great staple food, the base of all their subsistence, save among the coast tribes, was the *pinon*, the fruit of the Araucanian pine (*Araucaria imbricata*). 262 [37] [137]

Every year during the autumn months excursions are made by the whole tribe to the pine forests, where they remain until they have collected sufficient for the following year. Each tribe has its own district, inherited by custom from generation to generation and inviolate, by unwritten law, from other tribes, even in time of warfare. [423]

This harvest was formerly of such supreme importance, that all inter-tribal quarrels and warfares were suspended by mutual accord during this period. [726]

The Araucanos had always a good supply of flesh and fowl, especially the latter. Among the wild animals used for food were the *huemul* (*cervus chilensis*), the *pudu* (*cervus pudu*), the guanaco, and the *pangi* (*Felis concolor*). 224 136

The birds were more numerous and included the *cuke* or partridge, pigeons, doves, parrots, numerous kinds of duck, *tenderetes*, *pajaros* or wild geese, wild swans, plover, etc. The coast tribes lived principally on fish and various kinds of shellfish. 223 136

In modern times they have cultivated maize and *frejoles* (beans), introduced by the Incas, wheat, barley, rye, potatoes and other crops, while their food supply has been greatly increased by the introduction of horses, cattle, sheep, pigs, and poultry. 241 231

To this abundance of comestibles is to be ascribed the warlike tendencies of these Indians, who not having to give much heed to their food supply, the fertile soil producing it spontaneously almost everywhere, could indulge freely in the luxury of continual warfare. This also gave them an enormous advantage over the Spaniards in their long campaigns, as the latter were almost entirely dependent on their baggage trains or provision supplies, while the surrounding country returned to the warrior of their indomitable foes. 721

As a condiment they use the *aji* or Chile pepper; salt was obtained from the numerous saline deposits found throughout the country, while flavour was given to their dishes by the employment of wild thyme and wild mint. 263

Their food is usually cooked in earthenware pots, but many kinds of flesh are roasted, or broiled. 252

The cooking is done by the women, each wife cooking for her own family and taking it in turns to cook for the husband. Each wife has her own fire and cooking utensils.

5:Cooper E-4 (no date) 1946 SG4 Araucanians SG4

222
137

Wild plant foods.—Of the noncultivated plant foods, the most important was piñons, the seeds of the Chilean pine (*Araucaria imbricata*) which grows in the Nahuelbuta coastal range as well as in the main Andean Cordillera. The natives came from considerable distances to gather the piñons in season. The number of distinct species of wild plants exploited, a good many of them intensively, as food sources was very large, totaling probably a good 75 to 100. One *Mapuche* alone, Coña, lists nearly 50 (Moesbach, 1936, pp. 30–31, 87–106). These included: Roots, and tubers—liuto (*Alstroemeria ligtu*), láwü (*Sisyrinchium* sp.), huanqui (*Dioscorea* sp.), gadu (*Conanthera bifolia*), and others; rhizomes of a fern, añpe (*Alsophila quadripinnata*); fruits and berries—myrtle (*Myrtus ugni*, *M. luma*, and others), "barberry" (*Berberis darwinii*, *B. congestifolia*, and others), boldo (*Boldoa fragrans* or *Peumus boldus*), peumo (*Cryptocarya rubra*), maqui (*Aristotelia maqui*), kopiu (*Lapageria rosea*), kowtill (*Lardizabala biternata*), doka (*Mesembryanthemum chilense*), mulul (*Ribes glandulosum*), nütyu (*Greigia sphacelata*), mulluen (*Empetrum rubrum*), apples (feral: post-Columbian, of course), and others; "hazelnuts" (*Guevina avellana*); seeds—llenque (*Podocarpus andina*), and lanco, lanko (*Bromus stamineus*, or *B. unioloides*); ṣalka, petioles of paṣke (*Gunnera scabra* or *G. chilensis*); leaves and greens—graciola (*Gratiola peruviana*), pisca (*Mimulus luteus*) (in Moesbach, 1936, p. 100, leaves eaten as Europeans eat salad); many species of mushrooms; algae (seaweeds)—*Durvillaea utilis* (giant kelp), *Ulva lactuca* (sea-lettuce), *U. latissima*. Coña (in Moesbach, 1936, p. 20) lists as scarcity foods resorted to after the crop-foods were exhausted, in addition to ṣalka and añpe above-mentioned, the following, some of which are of Old World origin, but without giving details: Yuyo (*Brassica campestris*), yerba mora (*Solanum nigrum*), yerba buena (*Mentha pulegium*, *M. viridis*), cardo, trelitro (apparently *Silybum marianum*, *Cynara cardunculus*).

146 In view of the great number and variety of cultivated and wild plant foods used by the *Araucanians* in the past, their plant dietary probably provided them with an adequate supply of the essential mineral and vitamin nutrients. The chief lack, from our point of view, is in green-leaf vegetables. As regards quantity, it would seem [261] from our sources that the *Araucanians* usually enjoyed food sufficiency, if not abundance: there were seasons of relative scarcity, but there is little indication of recurrent or even occasional famines proper.

224 **Hunting.**—Hunting and trapping seem to have played a very minor role in *Mapuche-Huilliche* economy, to judge from rare statements such as those of Molina (1901, p. 124) and Coña (in Moesbach, 1936, p. 36), and from the scant attention given to the subject in our many earlier extensive first-hand accounts of *Araucanian* culture. Four-footed game appears to have been relatively scarce in the southern

5:Cooper Σ-4 (no date) 1946 SG4 Araucanians SG4

Middle Chile forests, and, owing to the density of the undergrowth, not easily pursued. 224

The chief large animals hunted for food were the guanaco (*Lama guánicoe*), the huemul or guemal (*Hippocamelus bisulcus*), and the pudu (*Pudu pudú*). Many kinds of birds were taken, such as the tinamou (*Nothoprocta perdicaria*), the bandurria (*Theristicus melanopis*), parrots, doves, ducks, geese, swans, and others. [36] [28]

The puma (*Felis concolor*) was hunted with dogs; when the animal took to the trees, it was shot with arrows; and small dogs were also used in hunting partridges (González de Nájera, 1889, pp. 32, 34). The ordinary weapons employed in hunting were the bow and arrow (cf. infra under Warfare for description) and the sling. Later, in the 17th century, the two-balled bolas was introduced as a hunting weapon. Its use is first recorded in Rosales; the bolas was apparently absent earlier (McClafferty, 1932, pp. 43–44).

Snares (huachi, wachi) of several kinds were employed for trapping birds, but no details on construction are given in the early literature. Cuba describes a multiple immobile or tether snare (European?): slip nooses of horse-tail hair were suspended from a horizontal line which was stretched between two posts embedded in the ground (Mossbach, 1936, pp. 36–37). Clog-snares, spring-pole and tossing-pole snares, pole- and perch-snares, deadfalls, pitfalls, and trapping nets are not mentioned in our sources, so far as the present writer can discover, and were apparently lacking.

Domesticated animals.—The domesticated animals kept by the *Mapuche-Huilliche* were the dog and the llama. The guinea pig was common in Chile (Ovalle, 1888, 12:91; Olivares, 1864, p. 31; Molina, 1878 b, pp. 474–75; Lozz, 1904–10, 1:220), but whether among the *Mapuche-Huilliche* in particular is not clear. Neither loss nor alpacas were kept. Tamed guanacos were common in the south of the area. 231

Two kinds of dog are recorded: a small short-legged one, with long hair, the kilthe; and a medium-sized longer-legged one with shorter hair, the thegua (Latcham, 1922 a, pp. 49–62). The dog was used in hunting.

The llama (chillihueque, rehueque, *Lama glama*) was reported from the earliest days of the Conquest as far south as the Arauco region where the ordinary Indian possessed 4 to 8 head and the caciques 12 to 20 (Guicciardo, 1882, p. 93). With the introduction of mules and sheep, native llama breeding declined. Some llamas were still kept toward the end of the 18th century among the *Huilliche* (Asseretto, 1846, p. 280), but are now no longer kept. The llama was bred chiefly for its wool and as a pack animal. It also served a socioeconomic function in the bride-price, and a religious one in sacrifices. Its [34 492]

5:Cooper E-4 (no date) 1946 SG4 Araucanians SG4
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113 before 1787, Falkner (1935) between circa 1744 and 1787, Amat y Junient (1927) circa 1760, Sánchez Labrador (1936), Carvallo i Goyeneche (1876) last third of 18th century, Sors (1921) circa 1785–90, De la Cruz (1836) 1806, Poeppig (1835–36) 1828–29, D'Orbigny (1835–47) 1829, Barbará (1879, 1930), 1847–48 to circa 1856, Guinnard (1864) 1856–59, Cox (1863) 1862–63, Musters (1871) 1869–70, Manzilla (1877) 1870, Moreno (1879) 1874–77, Milanesio (1898) 1884–98, La Vaulx (1897–98, 1901) 1896–97. Of these sources the most detailed is De la Cruz. D'Orbigny's and Barbará's lengthy accounts are largely drawn from that of De la Cruz. The other accounts are mostly based on independent first-hand observation. In general, our information upon the Argentine *Araucanians* is not nearly so abundant as that upon their Chilean brethren.

177 The culture of the Argentine *Araucanians* was distinctly a palimpsest one. Some elements of material culture were given up and others substituted therefor, and a few shifts in social and religious culture occurred, but beneath these superficial changes the basic ancient *Araucanian* culture derived or brought from Chile remained largely intact and is readily discernible. The more significant of these changes, so far as known from our very imperfect source material, are given in this section.

241 Among many of the Argentine *Araucanians*, horticulture, the basic productive economy of the Chilean *Araucanians*, was abandoned entirely, although some of them kept up a certain amount of gardening. (Cf. Falkner, 1935, pp. 86, 120; Cox, 1863, p. 96; Musters, 1871, pp. 70–71, 220; Milanesio, 1898, p. 38.) Sors (1921, 39:194) states that the *Pehuenche* ordinarily did not plant. The *Puelmeche* of Molina (1901, p. 263), De la Cruz (1836, p. 63), and Poeppig (1835–36, 1:381, 382) practiced no horticulture, it seems, but possessed cattle, horses, and other livestock in fair abundance. Among many of the *Araucanians* farther east in the Piedmont and out on the Pampa, hunting, with the bolas and other weapons, entirely superseded horticulture.

[231]

•[234]

301 The *Puelmeche* men as well as women used to paint their faces and
302 arms and legs and to wear various pendants and "jewelry". (Amat y Junient, 1927, 42:271; Carvallo i Goyeneche, 1876, p. 126; Sors, 1921, 39:181.)

177 Among the new elements, mostly adopted from the non-*Araucanian* Pampean tribes, were: The bola de potro (Molina, 1901, p. 263; De la Cruz, 1836, p. 32); roasting meat by placing hot stones inside the carcass (Cox, 1863, p. 189); the portable skin-covered tent of conical (Poeppig, 1835–36, 1:382) or tolda (De la Cruz, 1836, p. 37; Cox, 1863, pp. 144–45) type; drinks of fermented algarroba beans (Manzilla, 1877, 2:45); chewing of cinho resin (Guinnard, 1864, p. 216); use of horse blood as a soap for washing the face, the hair, and mantles (De la Cruz, 1836, p. 63; D'Orbigny, 1835–47, 2:235), and of a certain clay for rub-

10: Hilger E-5 (1946-1952) 1957
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chew together! He knows he is taking a chance of falling between 233
the fences and getting caught."

It is one of the chores of boys and girls of school age to fetch the family's sheep late in the afternoon and put them into the enclosure, and then in the morning to lead them to pasture before leaving home for school.

Children own animals, often from birth. Offspring of such animals 231
also belong to the child. The following table gives samples of answers 427
written by Alapún children to the question, "What animals do you own?"

TABLE 3.—*Child ownership of domestic animals*

Age and sex of child	Animals owned (child's statement)
13-year-old girl	One hen and her three chicks; one turkey hen and her eight little poults.
14-year-old boy	One horse called Zorrillon, one old cow, two oxen.
14-year-old boy	One horse called Caesar, one young milch cow, one old cow and her little ox-calf.
12-year-old girl	Three hens, four cows, one little calf.
12-year-old girl	One cat, two kittens, one dog. "I call the dog Pandero."
13-year-old boy	One sheep, one heifer, one lamb, one goose.
12-year-old girl	One old cow with a little unborn calf, two young milch cows, one calf, one steer and her calf, two chickens and three chicks.
12-year-old boy	Only a dog; "I call him Chuleumo."
13-year-old boy	One cow, one heifer, and an old ox called Zambo.
3-year-old boy	Two turkey hens, one turkey gobble, one young ox, one dog and one cow.
3-year-old girl	A cow, a calf, two hens.

When the 3-year-old girl handed in her paper she commented with disappointment, "My sister wrote this because I cannot write these words. But she would not write down that the two hens each had chicks." Her little friend listening to said, "I had a chicken, too; but the fox came and ate it."

HUNTING, TRAPPING, FISHING, COLLECTING WEAPONS

Hunting and trapping, according to Cooper's sources (1946, pp. 224 ●
370-373), played a minor role in Araucanian economy in the past, and are practically never engaged in today. In the early days, Cooper reports, the principal large animals hunted for food were the guanaco, the huemul or guemul, and the pudú. Birds taken were the ñandú, the bandurria, parrots, ducks, wild chicks, geese, and swans. The

10: Hilger E-5 (1946-1952) 1957
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224 pumas, too, was hunted with the help of dogs. Weapons, according to Cooper's sources, were the bow and arrow, the sling, and the two-balled bolas. Snares (huachi, wachi) of several kinds were used in trapping birds. Cooper's sources did not mention clog snares, spring-pole and trunking-pole snares, pole and perch snares, deadfalls, pitfalls, and trapping nets.

Old informants told me they had enticed pumas (which they called leons), and tigers, pudú (deer), venom, and rabbits—"in fact these destructive animals and any other four-legged animals that we wished to trap, when I was a young man"—into snares (wachi) consisting of a pole attached to a noose made of twisted horsehair to which a favorite food of the animal to be snared had been fastened as bait. Pulling at the bait caused the pole to be released, thereby contracting the noose about the animal's neck and choking it. Pumas were also trapped in enclosures. One consisting of two fences has already been described. Another consisting of a circular fence, also, was so built that a puma could park inside and see a sheep placed there as bait. In the fence a blind-alley gangway, about the size of a puma, was built to look like an entrance. The puma entered it to get at the sheep, and when it found it could not reach the sheep it backed out. Thereupon, a man lying in wait for it stabbed it with a spear.

My informants thought that a systematic hunt by the old methods should be inaugurated to rid the area of pumas, "for every fourth or fifth night a puma attacks a flock of sheep somewhere, or makes a desperate attempt to do so. All we do today is to protect our sheep by means of dogs. Dogs succeed, usually, in chasing a puma back into the ravines or woods, but occasionally sheep are taken. Pumas are bold, and nothing keeps them away except the ferocious bark of dogs; that is why we feed dogs chili."

One night a puma returned to the Mission corral where it had devoured one sheep and sucked the blood of six others several weeks before. The following morning its tracks were everywhere in the mud at the old corral. Evidently it had not discovered the new corral, in which the sheep were now surrounded by two fences, before the dogs grew close, as its footprints were not found there. During the night the barking of many dogs could be heard moving into the distance as they chased the puma (dogs from neighboring ruka having joined the Mission dog). In the morning neighbors came to see what damage had been done and told how their dogs had joined in the chase when the puma passed their ruka. They thought that the voices we had heard during the night were theirs, for "we kept talking to our

10: Hilger E-5 (1946-1952) 1957
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sheep to comfort them, and made sure that our dogs were on the alert," they said. 224

Pumas were eaten only occasionally in former times; today they are eaten whenever one is caught. Tigers and venow are no longer seen in the areas; deer, rarely. Tigers, venow, and rabbits were never eaten. "Most certainly not rabbits; they are like rats." Rabbits are very destructive, and while I was in the area, several young men of Alepún spent Sunday afternoons shooting them with a rifle owned by one of the men. Occasionally young men trap skunks and sell their hides to Chilenos. [262]

Birds were caught to be eaten. They were enticed by seeds placed under a bolstered-up, ladderlike framework, to which was attached a cord held by the hunter. When the cord was pulled the stick holding up the framework was released and the birds were either killed by the fall of the framework or trapped, depending on their size. Schoolgirls in Panguipulli caught wild birds in this manner. They trapped pigeons at school by using a window screen, in place of the ladderlike framework. Favorite birds caught by old men when they were boys were the jilguero and the chanchito. These same men had taken birds in simple noose snares of horsehair, using wild seeds as bait. 223

According to Cooper's sources (1946, p. 705), fish taken were mullets, flatfish, porgies and silversides; chief among the shellfish were sea urchins, crustaceans, probably also marine crabs of several species, bivalves, and ascidians or sea squirts. They were taken with nets of bark, of chupón, and, later, of hemp; with ponchos and baskets which were baited and put under water; with fykes of quila; with line and hooks of thorn, bone, or wood; with spears, including a three-pronged one; with clubs with studded heads; and with weirs of branches. Small lagoons and still waters in streams were poisoned with cunilo. Hunting for whale was not reported. 226

Alepún area men today fish in the Pacific for corbina (hollihuén), sierras (sawfish), and robalo (kudwa). Several men together usually build and own a fishing boat propelled by sails (pl. 41, *1*). On favorable days as many as 10 or more of these boats sail out into the waters off the Alepún area coast. If the catch is small, families eat the fish immediately; if large, the fish are sold either fresh, sun-dried (pl. 41, *3*), or slightly smoked over the fireplace. An oversupply is sun-dried or smoked and consumed by the family within several days. Woods that give the best flavor to smoked fish are huahuan, tineo (unidentified), and olivillo. Ulmo is next best and is used when the better woods are not available. [251]

Toward the end of the day, the wives of the fishermen can be seen

10: Hilger E-5 (1946-1952) 1957
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two poles were laid parallel to each other. Holes were then burned vertically through each pole and through the tree trunk below it, and wooden pegs pounded into the holes. If rapids had to be contended with, a third pole was usually pegged in the same manner across the middle of the raft. Rowing was done by two or three men, each using a polelike paddle known as kawewe. Before setting out in a dugout or on a raft, a prayer was said for a safe landing.

Today, transportation on land is on foot, on horseback (pl. 77, *a*), and in oxcarts; on lakes, in flat-bottomed boats and commercial steamboats. During the present study, cattle and sheep were transported on the hoof, and sheep also on horseback with a rider. Firewood was hauled on oxcarts. Vegetables were carried in baskets and sacks. The wilal, a carrying bag used by Chilean Araucanians, was not known in Argentina—informants examined one with interest and curiosity. Formerly luggage was transported in sacks of hide, and in saddlebags, on horseback.

HUNTING, TRAPPING, FISHING

Wild animals hunted for food were the guanaco; puma (puŋi or trapial); the wild boar or jabali (küträküütre); the Patagonian hare (mara); the huemul (shumam); the pudú, a Patagonian deer (trulí or pŏdu or poʃo); and the armadillo (koʃŭr). Since Spanish days, the European deer and European rabbit have been added to these.

Although all the above-named animals are still extant in the Araucanian country, they are only occasionally used as food. Pumas today are killed primarily because of their raids upon sheepfolds or flocks. When one is killed, however, its meat is eaten.

Wildfowl hunted for food were the rhea, spoken of as the ostrich (choike); ibises or bandurria (rakí); the avutarda; cisne blanco or guara; gallareta (pollolla or, popularly, pidefi); flamingo (pital); martineta or perdiz grande (ʃadu).

Implements used in hunting were the boleadora (Fakal), the bola perdida, lazo, and spear. The bow and arrow were not known to have been used, but arrowheads and spearheads are found throughout the country once occupied by the Araucanians. Kolupan, as a child, had searched for flint from which men made spearheads. Dogs generally assisted in all types of hunting.

A boleadora—a lariat thrown to twist about an animal's legs—consisted of either two or three balls of porous lava covered with tough horsehide and fastened together with thongs. Today balls are often made by filling ball-shaped horsehide containers with pebbles or crushed stone. In the 3-balled one (pl. 76, *4*), a ball was fastened to

10: Hilger E-5 (1946-1952) 1957
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224 411 one end of each of three thongs; the other ends were securely tied together. In the 2-balled one only one thong was used; a ball was attached to each end of it. When throwing the boleadora one ball is held in the hand; this ball is somewhat smaller than the others and is slightly oval-shaped. Balls were approximately 1¼ inches in diameter (pl. 76, *a*). Thongs were 4-ply braids of leg sinews of rhea or sinew strands of guanaco, approximately 32 inches in length. More often today they are two 4-inch-wide strands of horse hide twisted about each other.

The 3-balled lariat was used in hunting large quadrupeds, such as the guanaco, and in capturing wild horses; the 2-balled ones, in hunting large bipeds, such as the rhea. Today, the 2-balled boleadora is seldom used; the 3-balled one is hurled to twist around the front legs of a horse to prevent it from straying away while the rider is engaged in work or conversation. Boys today use the boleadora to catch rabbits. Accompanied by dogs they chase rabbits for hours and catch an occasional one.

The bola perdida was a lariat with a ball at one end and a substantial solid knot at the other end. The ball, usually 2 pounds in weight, was studded and ended in a sharp point which protruded from its covering of rhea skin. Studs, too, often protruded; sometimes a ball had as many as eight studs. When the bola perdida was being used, the knot end was clutched tight with the hand, the lariat and ball swung in circles above the person, aimed at the head of the animal, and finally released. If the animal was only stunned, it was immediately killed with a spear. A spear was a stout cultivated stalk tipped with a flint arrow. Pumas, pudús, and wild boars were hunted with the bola perdida; pumas were also trapped.

224 One type of trap used in hunting pumas was a circular enclosure of logs, built high enough so that a puma could not jump over it. From the entrance to the enclosure was a covered gangway the size of a puma, at which a trap door hung suspended in an upright position. A live lamb or sheep was placed in the enclosure, and when the puma entered to take the bait, the pressure of its feet released the door, which dropped and closed the entrance. Once the puma was trapped, the hunter reached over the enclosure with a long pole at the end of which was a noose made with a lasso, caught the puma's head in the noose, and strangled it. Kolupan had trapped and killed pumas in this manner, using a lasso approximately three-fourths inch in diameter made of five braided strands of horsehide. Today, he uses the lasso in lassoing horses and cattle. If a hunter came upon a puma in a tree, he stabbed it with a spear. The wounded puma then moved slowly

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down the tree where it was dispatched by three or four dogs. Hummel were chased to exhaustion by dogs, and then lassoed. 224

Hares and birds were snared. Today, school-age boys snare rabbits and birds in a noose as formerly. A rabbit snare was made of a heavy cord with a noose at one end. This was laid in a path or in a place under a fence where rabbits were known to pass. The other end of the cord was tied to a stationary object, such as a post or tree. When the rabbit kicked the noose, it contracted about its legs. Formerly, according to the boys' grandmother, even Patagonian hares were caught in such snares, which at that time were made of long grass. Birds used to be, and still are, caught in a similar snare, being enticed into the noose by food, such as grass seeds. The hunter nearby pulls the end of the rope and thus closes the noose about the bird's legs. [857]

Armadillos were killed with sticks and are so killed today. They are found on prairies and in mountain valleys. "You must hit quickly when you see one, and hit and hit. These animals are so quick in digging a hole into which to crawl that you may lose one before you know it. Grab his tail if he is getting into the hole before you have killed him; but do not be surprised if you hold his tail and see him disappearing into the ground. There are two kinds of armadillos; I like the most of the small ones best."

Fish native to Andean lakes in the Araucanian country and taken by the Araucanians for food were the pejerrey (remil or kauke); the peladilla (pelinko or pelcilla), a scaleless fish; the trucha criolla or perca (lipay); the cauque (caulche); and the peyen (upesh). 226

In the first decade of the 1900's, Andean lakes and rivers were stocked with fish from the United States, England, and Germany (Moreno, 1945, pp. 121-138). Araucanians call these fish by their Spanish names—they have no Araucanian names for them. They are the trucha de arroyo; trucha arco iris; trucha marron or trucha europea; and the salmon. Informants accused the salmon of exterminating the native pejerrey and peladilla from their waters.

Fishing, in the early days, was done in streams. Perca and cauque were speared from the shore in the spring, or at any time when there was high water. A fishing spear was a long collihue pole pronged at the smaller end in familiar fashion with four or five thinner, sharply pointed collihue stalks (informant indicated this by spreading the fingers of his hand). The fisherman either walked along the shore spearing fish he spied, or he remained standing in one place on the shore waiting for fish to pass him. Fish were driven his way by a person who walked slowly and quietly downstream toward him. The slight noise of the footsteps caused the fish to swim downstream to

2: Musters T-5 (1869-1870)1873
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women having previously brought up their fresh horses, they were in almost less time than it takes to write it in the saddle, and formed into excellent line, lances in hand, waiting for us to go through the ceremony of welcome. In about five minutes our ranks were dressed, and the usual galloping, shouting, and ceremonious greetings gone through. I was particularly struck with the bold, honest bearing of the young men of this party, who, dressed in gay-coloured ponchos, with clean linen drawers and white flannel vests underneath, presented a most civilised appearance. More noticeable than the remainder, who numbered but twenty-seven in all, were four brothers, particularly handsome, robust men, with florid complexions, who at a distance, where the colour of their eyes could not be distinguished, looked almost like Europeans; which remark made to El Sourdo, who was my right-hand man during the performance, called forth the reply in a low voice, 'Very much devil these Indians; perhaps fight.' That he could have entertained the idea when we were at least ten times their number, speaks volumes for the Araucanian character for bravery.

However, all passed off quietly, and a council was fixed for the following day. As we were returning to the tolderia we observed some of the Araucanians bringing up a flock of sheep, and others a herd of cattle, from some woods bordering the stream, which flowed to the northward. On the eastern side of the valley some four or five hundred horses and mares were grazing on the green pasture; and Hinchal pointed out to me with great glee the horses and mares—about a hundred head—owned by his eldest son, who had married an Araucanian woman, and resided with them; and the proud father declared that we should not want for food, as he likewise owned cattle and sheep.

Casimiro informed me that many years ago, whilst travelling northwards, he met these same Indians on foot. Their custom was to hunt with large dogs that they kept expressly for the chase, and dividing the meat equally, carry it back

2: Musters T-5 (1869-1870)1873
SH5 Tehuelche SH5
Araucanians SG4

A 439 609 Quintuhual had with him a Valdivian or Chilote named Juan Antonio, who acted as interpreter. This little man, who had originally come from what he called his 'Pago,' somewhere in the vicinity of Porto Montt, bringing liquor to trade with the Indians, had concluded to remain with them, esteeming himself to be better off as a poor man in the Pampas in company with Indians, than in the like station in the settlements. He of course spoke the Araucanian language, which is generally used in Valdivia, but was conversant with the Spanish tongue. Off his horse he was a miserable little specimen of a man, and though tolerated by Quintuhual, was looked upon as what Spaniards term 'Infeliz,' or unfortunate one.

T A 648 After a while the council broke up, but Crimè arriving with the ten expected toldos, was resumed the following day; Quintuhual finally agreeing to unite his party with the Tehuelches, and proceed under Casimiro's banner to Las Manzanas.

A 361 ● 224 The Chilote Juan Antonio paid us a visit in the evening, and informed us that the toldos had been several months in this place, which was named Eagel-kaik; the men having been absent hunting, first the young guanaco, and afterwards catching and taming cattle in the Cordillera.

A 224 By his account these Indians were great adepts with the lazo, and would gallop through the forests in chase of animals in the most wonderful manner; one man only being required to catch and secure an animal, and then proceeding to capture another. How different from our dreadful failure, where seven men could not lazo one animal!

He further stated that with Foyel's Indians, who were distant a few marches to the north, eight Valdivians had for the last two years been employed catching cattle, and having now succeeded in getting together a herd of about eighty head, intended shortly to return to Valdivia.

A 411 The third day after our arrival I visited the toldos of our new allies; and while talking to one of the principal Indians, named Maishue, who could speak a little Spanish, was asked